A

SCHEME
OF THE
GOVERNMENT
of the Pretended SAINTS.

Humbly Inſcrib'd to

their late intended G--l for Life.

the very Words of *John Rogers* (as he juſtly ſtyles himſelf) an unworthy ſervant of Chriſt, and then Perverter of the Goſpel at St. *Thomas Apoſtles*, *London*; as by him addreſs'd to that ſucceſsful Rebel *Cromwel*, the 25. of the 1st Month *Zif*, the firſt Year of his Uſurpation, and of our Lord 1653.

A Vindication of the Privilege claimed by thoſe Trumpeters of Rebellion, who take upon them to preſcribe Forms of Government for the Subverſion of *Church* and *State*.

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A Scheme, &c.

To His Excellency The Lord General *CROMWELL.*

A few PROPOSALS relating to **Civil Government:**

Humbly offer'd by John Rogers, *an unworthy Servant of Chriſt, and Preacher of the Goſpel now at* Thomas Apoſtles, London.

Right Honourable,

WHilſt my *Soul* is boyling over into *earneſt Prayers* to the great *Jehovah*, for Wiſdom, Counſel, and Courage for You, in this exigency of Importance, as the great *Deliverer* of his People (through *God's Grace*) out of

the

the Houſe of Egypt, I am viſited with that Word in *Exod.* 12. 42. *It is a night to be much obſerved unto the Lord, for bringing them out of Egypt; This is that Night of the Lord to be obſerved of all the Children of Iſrael in their Generations.* So this is the *day* (*viz. Apr.* 20. 1653) *to be much obſerved*, (or in *Hebr. full of Obſervations*) and the rather, for that in the *Revolution of Times*, the *Changes* will run their round out, and then the *Lord* will come to Reign: For as at firſt *Iſrael* had no Governor but God, and next to him Generals, as *Moſes*, *Joſhua*, &c. with their Officers, and after that Judges and Synedrions, or Parliaments, over them, and then Kings; ſo now the *Change* is to go back again from *Kings* to *Parliaments*, from *Parliaments* to *Generals*, until we have *Governors* as at the *beginning*, *Iſa.* 1. 26. and till Chriſt come.

But, *my Lord*, my Heart is full (with humble Thankfulneſs and Reſentment of the hopes you have put us all unto, and to your *Honour* indeed) I am preſſed

ſed in Spirit, and ſo are many others, (after a ſolemn Meeting of Prayers with hundreds of this City, at *Thomas Apoſtles*, *London*, about this *Change*, and to ſeek God for You) to preſent you with theſe following Propoſals.

I. *Propoſ.* That your *Excellency* do chooſe the *Men* that muſt Govern this *Commonwealth* (being that it is the Judgment of many faithful diſcerning *Miniſters*, and others, that you are called thereunto of God:) So *Moſes* did *chooſe* able Men to be *Rulers*, in *Exod.* 18. 25, 26. *And they judged the People at all Seaſons, but the hard Cauſes they brought to Moſes.* So that *Moſes* gave them their *Charges* to do *righteouſly*, without *reſpect of perſons*, Deut. 1. 16, 17 And *Joſhua* the next *General* (with's Officers) commanded the *people*, *Joſh.* 3. 2. and the *Lord* ſaid to *Joſhua*, though in another caſe, *ch.* 4. 2. *Take you twelve men* out *of the people. one of a Tribe*, &c. and ſays the Text, *Ver.* 14. that *very day* (that

Joſhua

Joshua did so) *the Lord magnified him in the sight of all Israel*, and they *feared him*, as they *feared Moses* before him. So it is upon our *hearts* (*Right Honourable*) that God will make you hereby, *Right Honourable* indeed, in the sight of all his *Israel*. After this *Gideon* (the *General* of that little *Army* of three *Bands*, that destroyed the huge *Host* of the *Medianites*) was offered by the *Israelites* the *Government*, Judg. 8. 22. for he had won it. And *Nehemiah*, chap. 7. 2. gave *Commissions* out to Men *fearing God*, to *govern*. And so all the *Governors* that ever were Victorious (in the Word) were either *Rulers* themselves, or else chosen to be such, or else chose such; wherefore we say, as *Ezra* 7. 25. *And thou, after the wisdom of thy God that is in thine Hand, set Magistrates and Judges which may judge all the People that are beyond the River, all such as know the Laws of thy God, and teach thou them that know not.*

II. *Propos*

II. *Propoſ.* The ſecond *Propoſal*, as to *umber of Perſons* that ſhall *Govern*; I umbly *propoſe* either a *Synedrin*, *Par-ament*, or *Councel* of Seventy, or elſe *ne of a County*: For that in the *Common-alth* of *Iſrael* (which is our *beſt pattern*) ey had *three ſorts of Courts*, the *Upper ourt*, or *Synedrin*, which conſiſted of venty *able* (*fit*) *Men*, joyned with *oſes*, Numb. 11. 16, 17. *And the Lord d to Moſes, gather before me* (or in my ame) *ſeventy* (worthy) *men of the El-rs of Iſrael, whom thou knoweſt, to be the ders and Officers over them; for I will me down and talk with thee, and I will e of the Spirit which is upon thee, and I ll put it upon them, and they ſhall bear burden of the people with thee*,&c. This umber anſwers to the *ſeventy* which at t went into *Egypt*, *Gen.* 46. 27. *Exod.* 5 *Deut.* 10. 22. and to the *ſeventy El-s* which went up *Mount Sinai*, *Exod.* 1. 9. Now in this firſt *great Senate* y ſat in *form* of an *half Circle round*;

ſo that the *Naſi* or *Abbeth-Din*, Chief o
Father of the Houſe, ſat as the *Speake*
in *Parliament* doth, to ſee all before him

2. The *ſecond* ſort of *Synedrin* was ca
led the *Lower Court*, &c. they were un
der a *great Senate*, and conſiſted of thre
and twenty *Perſons*, who ſate in the *Ci*
Gates, as *Amos* 5. 5. which Chriſt im
plies when he promiſes *the Gates of Hel*
(*Councels* and *Strength*) *ſhall not preva*
againſt his Church. So *Deut.* 16. 18

3. And the *third Court* conſiſted bu
of three *Judges*, in ſmall Cities. But,

2. Secondly, or elſe chooſe one of
County, repreſenting that County ; a
one of a *Tribe* did repreſent the *Tribe*,
Num. 1. 4. *And with you there ſhall be*
man of every Tribe ; and Ver. 16. *The*
were the renowned, i. e. famous for *Abiliti*
and *Qualifications*, call'd to be *Stateſmen*
or to conſult about Matters of *State*
Num. 7. 2. and 16. 2. But if the preſen

Junctur

Juncture of Affairs requires a quicker Diſpatch, that in the interim *twelve Worthies* may be choſen as preſent *Governors*, Joſh. 4. 1. 2. Numb 14. Deut. 16. 18. Ezra 7. 15. like to *Iſraels* twelve *Judges*.

III. *Propoſ.* The *Third Propoſal*, As to their *Qualifications*, they muſt be *Men fearing God*, *Neh.* 7. 2. *Exod.* 18. 21. *Lovers of Truth and Juſtice*, *Deut.* 16. 18. *hating* Bribes and *Covetouſneſs* (which corrupt Juſtice) *Deut.* 16. 19. *Exod.* 18. 21. not *reſpecters of Perſons*, *Deut.* 1. 17. and 16. 19. *Wiſe* (tho' not Politick) and *Underſtanding* in the Times and Seaſons, *Deut.* 1. 13. *Searching God's Word*, *Dan.* 1. 4. and 9. 2. As the Jews *Cachami*, *Wiſe-men* or *Magiſtrates*, do at this day; they muſt be *able*, *active Men*, *Exod.* 10. 21. *Gen.* 47. 6. 1 *Chron.* 26. 6. *in the things of God*, *and at all Seaſons ready to hear and help the oppreſſed*, Exod. 18. 19, 22. The Greek is, *at every hour* (who were wont to ſit from the daily Sacrifice

in the Morning, till the daily Sacrifice in the Evening; so that they began and ended with Sacrifices every day:) And they must be *Easers of the People*, as *Num* 11. 17. *Exod.* 18. 22. Hence the Word *Rulers*, *Nast*, is so named of *lifting up*, or *easing the Burthens of the People*. And they must govern as the *Servants of Jesus Christ*, *Isa.* 60. 2, 10, 17. *Rev.* 21. 24. But not as *Lords over Christ*, *Rev.* 4. 10, 11. least *the Nobles be like Oreb*, Judg. 7. 25. *and Zeeb, and the Princes as Zebah, and Zalmunna, that take the Houses of God*, i. e. *Christ's Government* and *Jurisdiction* over *Churches and Consciences, into their possession*, *Ps.* 83. 11, 12. Such are, *v.* 13 *set as a Wheel upon the run, till they have run themselves to pieces*; and this was openly declar'd would be the Ruin of this *Parliament*, at *Thomas Apostles*, Febr. 18. (unless God prevented) a Day when *We* and the *Navy* were ingaged together all day long. Lastly, they must Govern all God, not too much for Man, 2 *Chron.* 19. 6. *Take heed what*

you

you do; for ye govern not for Man but for the Lord, saith *Jehoſaphat*. O that they may be *Moſes* for *meekneſs*! and for their oft *meeting* and *conferring with God* on the *Mount*! *Joſhua's* for Courage! and *Samuels* for Uprightneſs! and *Davids* for God's Favourites! and for *figuring out* the coming of Chriſt! and *Solomons* for Wiſdom, and *workers* for God's latter *Temple*! and *Daniels* for diſcerning the days we live in! and *Nehemiahs* for *activity* and *ability*, and *builders* up to the *broken Walls* of *Jeruſalem*! and then ſhall they in their meaſure make good the *promiſe of Judges as at the firſt*, Iſa. 2. 20. and then the Work of the Lord ſhall go on in the Hands of *Zerubbabel*, with ſhoutings of *Grace, Grace, unto it*.

IV. *Propoſ.* The *Fourth Propoſal* is, That thoſe who are Righteous and Spirited for this Government of *the Worthies* of the late *Parliament*, that are without juſt exception, may be owned with honour, *That the righteous ſuffer not with the wicked*.

V. *Propoſ.*

V. *Propoſ.* The *Fifth Propoſal* is, That the *Rulers*, after they be choſe, be ſet Solemnly and Publickly apart, by Prayers to God, for their Work, and his Wiſdom; as they were wont to do in *Iſrael*, as *Numb* 11. 16, 17. *Gather them before me, and I will take of the Spirit which is upon thee, and put it upon them*; *and ſay to the people, Sanctifie your ſelves.* So *Ezra* 9. 23, 24. *So we faſted and beſought our God for this, and he was intreated of us*; *and then I ſeparated twelve of the chief*, ſays he. And tho' in the Common-wealth of *Iſrael* they were wont when they ſet them apart for Governors,

vernors, to pour out a Horn of Oyl, or elſe to lay on Hands on each, theſe Ceremonies are now aboliſh'd, and yet the ſignification of them remains, *viz.* that there be ſome Evidence or other that the Lord hath laid his Hand on them, and hath poured out his Horn of Oyl upon their Heads, into their very Hearts; I mean his *Unction* from on high, the *Holy Spirit*, enduing them with ſanctified Gifts and Abilities, ſeparating and ſetting them apart for the Work of this Government, by ſuch a Meaſure of his Oyl of Grace as ſuits with the Age wherein we live, *i. e.* abundantly more then in former Times.

Theſe

These *Five Proposals* (Right Honourable) put in practise, with God's blessing, shall serve as *Five Fingers* for the *Work*, and will show, *that the hand of the Lord is with us*; wherefore *consult* with the *Saints*, *Deut.* 1. 13. and send to all the *discerning* Spirited Men for their Proposals.

And I beseech your *Excellency* to accept these few at first, from a *faithful Commonwealths-Man* one that longs for the day of the Lord Christ, and that this *Government* may be a *fore-runner* thereof, and a *Preparative* there unt

nto; theſe *Propoſals* are pre-
nted, with the full *Sails* and
ales, I hope, of the *Spirit*.

Seeing thouſands of glazed
yes are upon you, with hungry
Longings for ſuch a Govern-
ment as may be moſt intent to
make way in theſe three Nations
for that day of Chriſt's Reign
n Righteouſneſs; *That our Mountains may drop down with new Wine, and our Hills with Milk*, Joh. 3.

And great be the day of *Jezreel* by this *Government*, is the *Soul--ſtrugling*, and *Faith-acting*, unfained and reſolved *Prayers* of one who deſires nothing of your *Excellency* for

himſelf, but to be one of the meaneſt of

Your Servants for Chriſt,

and this Commonwealth,

JO. ROGERS.

From my Study Tho. Apoſtles 25. *day of the ſecond Month* Ziu, 1653.

Printed for *Robert Ibbitſon*, 1653.

POST-

POSTSCRIPT.

TO obviate all Pretences of Impoſition, as if the printed Paper referr'd to is only Fictitious, and adapted to a ſiniſter Purpoſe, the original Print remains in the Hands of the Printer hereof, to be inſpected by the curious; and to ſatisfie the World that the late *Promoters* of the **Proſecution** of a certain *Clergyman*, as they are the moſt forward, ſo they are the worſt *State-Tinkers*, and the vileſt *Perverters* of the Sacred Text that ever took upon them to Expound that only infalliable Rule of Faith.

POSTSCRIPT.